TOWN & COUNTRY CHURCH

Purposes of This Paper

The purposes of these papers are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church; finance, religious education, community relationships; and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

Contributors

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This Issue
No. 28
Published Sept., 1946

A Church Music Project

Sponsored by the Vermont Church Council

MRS. STANLEY B. HYDE

• Five years ago the Vermont Church Council decided to establish a Music Library for the churches of our state. Requests were sent to a great many of our choir directors for music, which they had used and liked, to be given as a permanent loan to the library. They were also asked to send lists of music which they would be willing to loan directly to other choir directors but which they did not wish to give to the library. A list of the music available for loan through the Council office and of that which might be borrowed through the churches was then compiled and sent to each pastor in the state with a request that he turn it over to his choir director. No fee was required for the use of the music but the following regulations for its use were made.

Regulations for Use

1. Only two different selections will be sent to any one choir at the same time, but the choir director may send a list of the selections she wishes to use and the music will be sent to her, two at a time at intervals of six weeks or as soon as she has returned the previous selections.

2. Music should not be kept more than six weeks except in the case of special music, such as for Christmas and Easter. This should be returned within two months.

3. POSTAGE MUST BE REFUNDED.

This last was very important as no funds were allocated for the use of the Library in the beginning. Most choir directors are conscientious about refunding the postage and occasionally someone sends in a small gift to take care of "wear and tear" as they say.

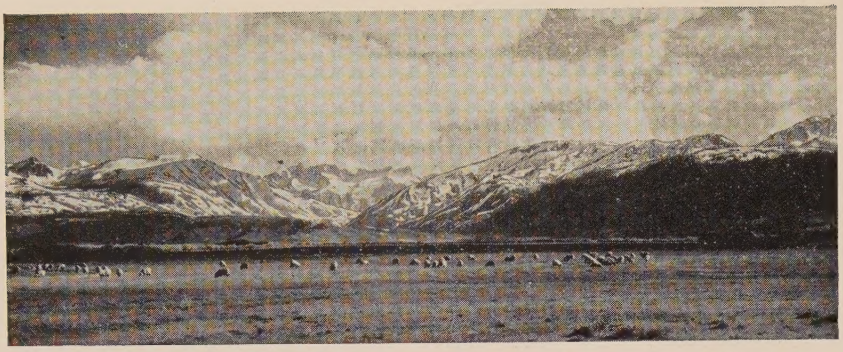
Over a period of five years about seventy-five different churches have availed themselves of the library; and we have loaned approximately ten thousand copies of music. The library now has about 200 different selections in it and includes several collections and a few cantatas and oratorios.

Choir Festivals

To promote interest in improving the music in the churches, several counties were urged to hold choir festivals with excellent results. Several plans have been tried. In Chittenden County an invitation to participate was sent to every church. Each choir sang one selection individually and then the combined choirs sang two selections as a group. The music used jointly was bought and distributed to each choir director about six weeks before the festival was held. Then the choirs came together in the afternoon before the public performance and held an hour's rehearsal under the direction of one of the choir directors who was also a director of public school music. Chittenden County has held two of these festivals, each of them in a country church. Nine choirs of about one hundred voices have participated, and each time the church has been filled to capacity. It has been interesting to find that the churches in the city of Burlington have been as enthusiastic about the festivals as the country churches have, and that they have all enjoyed listening to each other sing, and singing together.

Mrs. Walker Hawley of Manchester has also directed several very successful festivals. Northshire District has held three festivals, two at Christmas and one at Easter. Six churches participated. The plan was for them to come together for the first rehearsal, then rehearse separately for a period of six weeks and then come together for a final rehearsal before the public performance. But the choirs had such a good time the first time that they wanted to rehearse together all of the time; and they did that in spite of Vermont snows in December and mud at Easter time. The cost of the music was defrayed by a silver collection.

These are only two of a number of festivals that have been held under the auspices of the county Councils, and they have all added



U.S.D.A. Photo

much to the interest in church music in our state.

Leadership Hired Jointly

For two years Caledonia county had a summer music project which was very successful. Several of the churches banded together and hired two students from the Westminster Choir College. The girls worked with the choirs of the individual churches on a pre-arranged schedule and at the end of the summer an excellent concert was held in which every choir participated. Rev. Harry Gayley, president of the Caledonia County Council of Churches, was largely responsible for the success of the project.

Perhaps the outstanding piece of work is the School of Music which is sponsored by the Church Council. It is held each year in connection with the Vermont School of Religious Education at Poultney. A small beginning was made in 1942 when five choir directors met at Fletcher Farms in Ludlow to work with Clyde Holt of the Westminster Choir College for three days. Mr. Holt used the choir of the United Church of Ludlow as a demonstration choir and gave the choir directors some practical help in directing a volunteer choir. He also had some classes in choir organization.

Choir Directors' School

The next year there were eighteen directors in the school and courses in Junior and Senior Choir Organization, Conducting and Vocal Methods were taught. In addition to these courses the choir directors formed a choir and sang under the direction of the director from the Choir College. One of the greatest inspirations of the week was in watching the director work with a group of seventy-five young people in the School of Religious Education, some of whom had never sung either in a choir or glee club before that week.

Over a period of four years some fifty choir directors have attended the school. At least two of them have attended three sessions and several of them have been twice. The response to this phase of the program has been very satisfying.

In promoting both the use of the loan library and attendance at the School of Music I have attended several county meetings and spoken before ministers' associations about the work. Many of those churches which have sent their directors to the school have seen a great improvement in their music. For the first two years scholarships were given by Mrs. Herbert Turrell to encourage choir directors to attend whose churches could not afford to send them. Since that time most churches whose directors have attended the school have added an item to their budget to pay at least one half of the expenses involved.

From time to time new music is added to the Library and notices of interest to the choir directors are published in the Church Council Bulletin. The interest in bettering the music of our churches is increasing all of the time. The addition of a Music Department to the Church Council was a step forward and is making a real contribution to the churches of our state.

Blossoms

A little branch of blossoms bright,
It throws out radiant energy,
It messages an infinite light
With pure, rare, subtle beauty.

—Rusticus

"If Jesus could talk to the sheep men about 'The Good Shepherd' and to the men of the sea about being fishers of men—why wouldn't our Christ Who in spirit walks today among the white-faced steers call on these men to be Cowboys of the Cross. I am sure He would talk to them about belonging to his 'Outfit.' That they ought to carry his brand and that a doggie without a brand was anyone's meat and not much account. That His Holy Word was like the ever-ready chuck wagon that you could always rely on to satisfy your hunger. That Death, when you had His brand, wasn't Death at all but merely riding West again out through the shadows of the evening, out to the Gold of the Sunset, out to the Gold that was God. Out there they would meet the big Boss that would show them the new claim He had staked out for them high atop a windy hill and that his new claim starts right there with the stake of Calvary and Death and runs clean out into the lap of God."

From "Ecclesia Plantanda,"
May, 1946

A Chapel for the Master

I think God seeks this house, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

I think God feels Himself the Owner here,
Not just rich host to some self-seeking throng,
But Friend of village folk who want Him near
And offer Him simplicity and song.

God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee.

—Selected

•

The value of farm buildings fell more than 20 per cent from 1930 to 1940: from $13 billion to $10 billion, according to a Twentieth Century Fund study.

Rural Youth Loves To Sing

C. W. DEHNE

• About fifteen years ago there was a strong program of interdenominational activities for the protestant young people of Butler County, Iowa. This program consisted mainly in the holding of county-wide rallies.

Three years ago, when I was first elected to the position of Superintendent of Youth Work for the Butler County Inter-Church Council, there was no active program. My first thought was to revive the old program. It took considerable time and effort to renew the interest of ministers, laymen, and young people in having another county-wide rally. Eventually my hopes were realized. Mediocre success was achieved. As a part of the rally program a council meeting was arranged consisting of one representative from each church group present. The major item of business was a discussion of what future activities might interest the various youth groups throughout the county. One very thoughtful young man observed that "We are being rallied to death."

We came to no definite plan in our council meeting but left the matter open for further study. Other youth programs were carefully studied bringing us to one central conclusion, namely, that rural young people love to sing. Especially is this true if they can be in a larger group.

This conviction being firmly fixed, another council meeting was called. Each protestant church (35) in the county was invited to send a representative. Fifteen churches responded. A Music Festival was set for May 26th to be held in the county seat town. The council elected one representative for each town in the county. They were asked to contact the high school music departments in their respective communities and secure one number for our festival. Each high school usually has several special music groups and we suggested that they send us their best. The program was to be entirely of sacred music. All of these special music groups were asked to meet in the Congregational Church at 7 p. m. on the 26th for rehearsal. Under the leadership of a most capable choir director, all of the special music groups, plus all other young people who like to sing, were organized into a combined choir. We had seventy voices in the combined group and during the forty minute practice period they rehearsed "Are Ye Able?" and "I Will Not be Afraid" sufficiently so they could sing them as special numbers for the program at 8 o'clock. We planned to have the program outside but weather conditions did not permit so we used the high school gymnasium.

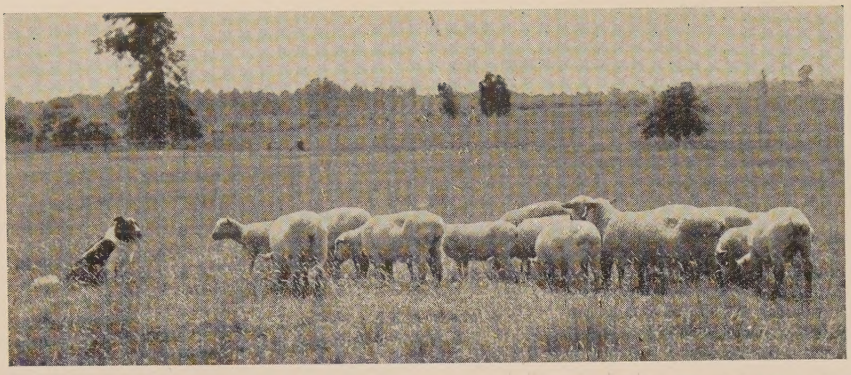
Promptly at 8 o'clock the program began with a piano prelude which was followed by a hymn and a brief prayer. The combined choir then sang, "Are Ye Able?" Four special music groups presented numbers after which the combined choir sang, "I Will Not be Afraid." An offering was received and it was large enough to pay our expenses twice. The remainder of the special music groups presented their numbers and the program closed with choir and congregation singing "Blest Be the Tie That Binds."

The members of the choir were then invited to the basement of the Congregational Church for refreshments. It was during this time that several people almost simultaneously asked, "Are we going to do this again sometime?" A brief discussion followed and within a few minutes we had selected the time and place for the next festival. Friendships newly formed through the music festival were ended this night with a cheery wave of the hand and, "I'll see you at the festival in Greene next September."

Our general plan this year calls for a music festival in all of the major towns throughout the county. The festivals will be held about six weeks or two months apart. We are purchasing some youth choir anthem books. The meetings will begin late Sunday afternoon with a period of singing, partly to practice a few numbers for the evening service and partly just for the sake of singing. A brief period of free time for fellowship, a light lunch, and an evening service during which time the choir will sing several numbers and some outstanding youth leader will lead a consecration service.

This program has a number of values which are extremely important. First, it is different than any denominational program in the county. Second, it gives these rural young people an opportunity to be a part of a large group. This is extremely meaningful to youth whose local units are rather small. Third, it provides a wholesome outlet for the desire to sing and be happy. Fourth, what better basis is there for fellowship across denominational lines than our hymnody? Here is a point at which there is so much agreement among us! Let us use it to promote the spirit of cooperation. Fifth, it does something for mother and dad who sit in the congregation. It builds their faith in the young people of today and thus gives them confidence in the leadership of tomorrow.

A Youth Planning Conference



U.S.D.A. Photo

Permanent Relief

• News releases from *Church World Service* continue to present a tragic picture of displaced starving humanity. No church should be complacent or slacken its efforts to send aid to these people. There are nearly unlimited demands for food, clothing and cash contributions. Direct your efforts through Church World Service, 37 East 36th Street, New York 16, N. Y., and be assured of administration through Christian hands. (There is a shipping station near you. A post card to the above address will bring you information.)

Now that you are going to do your part in the emergency, let us take a look at this constant demand for relief for some unfortunates some place in the world. First, no one will argue with the statement that war brought on the present extreme demands for relief. The labor force of nation after nation was transferred from the production of food and fiber to producing bombs and bullets. Along with this loss of production in the essentials of life came the results of the use of what had been produced. Bombs and bullets not only destroyed many workers but also the means of producing and distributing food and fiber. Either war must go or we must learn its constant companions: destruction and starvation.

Second in concern is the use of the means of producing food and fiber: the land. People are in want today, not because of lack of land but the misuse of land. Margaret E. Bateman in her book, *Whose World,* points out the danger of concentrated land holdings. When a large portion of the land is controlled by a very small portion of the population, the destruction of that nation seems assured. Control of the land (the major source of food and fiber) must be vested in the people: the method is of secondary importance.

Another misuse of the land is the depletion of soil resources. Perhaps Sweden has set an example in this. (See item, "Mismanagement Penalty" in this issue.)

Third in concern is the distribution of food and fiber raised on the land. Those who raise our crops have been relegated to a place of unimportance, which place holds so few rights that while producing food and fiber for others, they live ill-fed and ill-clad. (See statement, "Man's Relation to the Land," available from this office.)

Most of us are sure of our Christian responsibility to relieve starving people but few have thought through the implications. Personality disintegrates when a person cannot make a vital contribution to the productive process. Also, personality is under serious strain when plenty is available without significant participation in its production and distribution. The Christian responsibility would seem to lie in the realm of providing each person a vital participation in the means of production and that this participation be compensated by a satisfactory standard of living.—D. F. P.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.
(Inscription on the Statue of Liberty)

Extension Institutes

• Auburn Theological Seminary, which is associated with Union Theological Seminary of New York, has undertaken some extension institutes for ministers in town and country churches. Two institutes were held this spring under the direction of Prof. Walter S. Davison. At Perry, New York, the ministers heard four lectures by Pres. Van Dusen on "World Christianity—Yesterday, Today and Tomorrow;" two lectures by Mrs. G. Shubert Frye on "Problems of Religious Education in Town and Country Churches," and two lectures by Dr. Leo H. Lehmann on "Roman Catholicism and Protestantism As I Know Them." Forty-nine ministers representing eight denominations participated with great enthusiasm in this institute.

At Oak Point, New York, the lecture series was varied a bit but continued the same high quality. Here twenty-nine ministers from six denominations were again greatly impressed and deeply appreciative of the service rendered them through the seminary.

Prayer for an Auction

• When a public auction was opened with prayer, those attending knew something special was on foot. Last June, the Baptist, Methodist and Church of Christ churches of Kalona, Iowa, held an auction for relief. All the items for sale were donated and then auctioned off. When "Sold" was spoken for the last time, there were nearly $2,500 in the bag. The Baptist church announced it was going to use its portion to purchase heifers for relief.

Town & Country Church

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The Choir in a Small Church

MRS. S. G. ENGLISH

• "You can have good music in your church." This is the testimony of the choir director in a rural church of one hundred and forty resident members.

A faithful pianist, six or eight ordinary folk who can carry a tune, a leader who knows a little music and loves people, and a cooperating pastor compose the nucleus for bringing forth good music in any church. If one of this number staunchly believes in the musical possibilities of the church and is willing to work tirelessly, some gratifying results will be observed before long.

Increase the Size

From July to Christmas we tripled the choir roll and put on an inspiring program of music the week before Christmas. First, the choir director, pianist, music committee, individual choir members, and pastor with the counsel of the director began searching out every person from high school age up who could carry a tune. Few people ever got out the church door without some one ascertaining whether they were choir material. The director and choir members acted as a perpetual scouting agency for talent. If any of these found themselves beside someone in the congregation who could sing the discovery was reported to the leader. A list of all people who had ever sung in the church in the past and who were still around town but inactive was compiled. Immediately the choir director and pastor called upon these folk and enthusiastically presented to them the musical responsibilities of the church choir if they, together with four or five more new ones, would come and work with the choir an hour each Wednesday after prayer meeting. Through this constant search and enlistment we discovered among others one man, a senior high school boy, a young married woman with considerable voice training, and her mother who was an accomplished pianist. All of the latter were capable of doing solo work. The young married woman became the soprano lead and her mother was a good addition to the alto section. By November we were having an average attendance of about ten women at choir practice in spite of losing two good altos who moved out of the state.

Men Take Part

After six months of patient training and practice the twelve men of the chorus were able to sing the men's part of a soprano, alto, baritone arrangement of "Beautiful Saviour," an Old Crusaders' Hymn. With one to three rehearsals the men render quite acceptably the simpler gospel songs and a few well-known standard hymns. We call upon the men's chorus for a special number about once a month. Everyone seems very pleased that the men of the church are singing and that once or twice a month the Sunday evening choir is made up entirely of men There is certainly a real growth in their self-confidence and ability during the past six months. We have even picked out four men whose voice range and quality naturally fit the four parts of a men's quartette. We carefully taught each his part,

Rev. and Mrs. S. G. English and daughter

Vacation Time

then put them together—the two tenors, the two lows, and then all four.

Select Good Music

The second thing the director did was to select good music within the ability of the singers. For Christmas this meant using several of the carols and hymns and three or four very lovely special numbers. We tried to make the former distinctive by the style and spirit with which they were sung. Six men, three carrying the melody and three carrying the bass sang two carols. Three men sang a verse each and one in unison from "We Three Kings of Orient Are." A twenty-voice junior choir which the director promoted and rehearsed three times in the three weeks before Christmas sang "Away in a Manger" a capella and "There's a Song in the Air" with piano accompaniment. Perhaps the most beautiful and the best rendered selection was a three-part women's voice arrangement of "From Heaven High I Come to You" which originally was taken from a dime-store collection of Christmas songs. The combined twenty-four adult choir members sang an S.A.B. arrangement of "Beautiful Saviour," as we mentioned above. Three solos and a duet included: "I Walked Today Where Jesus Walked," "O Holy Night," "Birthday of a King," and "Star of the East." A reverent climax was achieved by the singing of "Silent Night." This was a solo by a high school boy against the background of soft humming by the choir.

Teach As You Rehearse

The third thing that was done to promote the cause of better music was the teaching of a few techniques of singing to the entire choir, the giving of a few voice lessons and exercises to individuals, and the use of certain devices to subtract bad effects and enhance the good points.

Here are a few devices which bring out good points and dim the weak features. Bunch the individuals or the sections rather than spreading them out. Put a weak singer between two strong ones or directly in front of a strong one. A voice that is too loud and heavy or doesn't blend may be put in the rear. That person hears his own voice more plainly there and tends to reduce the volume. Bring a weak singer or section forward and toward the piano. For example, two or three men can carry bass against six altos and eight or nine sopranos fairly well if they are in front and near the piano and the women sing with a light floating tone. When giving a program, assign seats to all and on the last rehearsal have them practice lining up and going in and sitting and rising together. Many feel that the most worshipful effects are produced with the director least in evidence.

Prayer of Christian Farmers

• *O God, source and giver of all things, who dost manifest thy infinite majesty, power and goodness in the earth about us, we give thee honor and glory.*

For the sun and the rain, for the manifold fruits of our fields, for the increase of our herds and flocks, we thank thee. For the enrichment of our souls with divine grace we are grateful.

Supreme Lord of the harvest, graciously accept us and the fruits of our toil, in union with Christ, thy Son, as atonement for our sins, for the growth of thy Church, for peace and charity in our homes, for salvation to all. Amen.

National Catholic Rural Life Bulletin, August, 1940.

Recommendation

• A recommendation of the Executive Committee of the Minnesota Conference of the Augustana Lutheran Church, which was referred to the Conference by the Committee on Rural Life and Growth, petitions the Conference

(1) To set up a clearing agency (a.) To help, expedite, and facilitate the sale or purchase of farms owned by Lutherans in Lutheran communities to Lutherans. (b.) To assist in obtaining Lutheran farm tenants and farm help in our Lutheran communities.

(2) To disseminate information regarding the general policy, need, and usefulness through (a.) Tracts for general distribution. (b.) Permanent ads in *The Lutheran Companion, Augustana,* and *The Advance.* (c.) Articles in church papers, through general letters and Rural Life Sunday.

(3) To investigate possibility of helping in the purchase of farms by obtaining loans from private individuals, endowment funds, etc.

(4) To consider the advisability of introducing some agricultural subjects in the curriculum of Gustavus Adolphus College, and to use college-owned farms for experiment.

(5) To urge the local congregations to appoint "contact committee" to work in conjunction with the Conference clearing agency.

(6) To co-ordinate this program with the American Lutheran Conference.

Mismanagement Penalty

• A poorly run Swedish farm may be confiscated by the government, according to a law recently passed by the Swedish Riksdag. The owner would be paid the market value of the property and the state would resell the farm to someone who would make better use of the land, buildings, livestock and equipment.

—From Between The Lines, July 8, 1946 issue

Harvesting the Lord's Acre

The Church Helps to Build the Community

B. F. WENTWORTH

The rural church has a distinctive ministry for the community which the city church does not have. Many community services, like the Parent-Teacher Association, do not reach into the community and the church can greatly aid their coming. John Frederick Oberlin recognized this challenge when he said that the souls of people can rise no higher than their social surroundings. He brought in better agriculture, better housing, industry and public schools, transforming a crude peasantry into a people of culture in a pastorate of fifty years. Since reading his life I have found this type of ministry very rewarding in many ways.

Many Improvements

Plowed roads were brought to three rural townships because the minister called together all the people that were interested. Five pretty lakes were opened up for summer tourists when the minister arranged a meeting of the land-owners and suggested possibilities. A road was built across a marsh and new land was opened up, providing an income and work for a number of young people during the depression. In another town the minister helped arouse interest that resulted in the organization of farm bureaus for men and women. In another field a rural dental clinic was held in a two-room schoolhouse for two days. Over two hundred teeth were pulled or filled. The county health association furnished the dentist and nurse with volunteer workers furnished by the parish. In these ways the church has made itself indispensable to the community and the primary spiritual values have been received more readily.

In my present community we have about twenty-five hundred people with two Protestant Churches of a fair size and two other small churches,—one Protestant and the other Catholic. Four years ago there seemed to be very little public spirit and community service was at a low ebb. The first community project was the Boy Scout Troop, which was very weak. After putting it on an Inter-church basis, leaders were added and boys became more interested, until we now have a troop that is vigorous in activity and high in ideals.

Community Recreation

This success encouraged other trials. A community recreation program was launched for the summer months, offering swimming, tennis and playground with a budget of ninety dollars. About fifty volunteers were found, to the surprise of many, who did valiant service. The program was so well received that the financial campaign for the second year to raise four hundred dollars netted seven hundred and fifty dollars. A full-time director was secured and several new features were added such as archery and a leisure time room. In the winter a skating rink was operated. By this time the spirit of the community was on a much higher level.

A new member for the school committee was easily found. A public meeting for a new community house brought forth some optimistic speeches which talked even of a debt of one hundred thousand dollars. This in a hitherto conservative town! At present the ministers are calling the attention of the people to the community council, a town manager plan and better schools. Educational meetings are to be held on these topics. The community council would mean that a number of activities would be handled by committees without introducing another organization in a town already much over-organized.

United Church Action

With the churches urging cooperation for community betterment it seemed logical for the churches to have a permanent committee to lead inter-church projects hitherto led by the ministers. Lenten services, a vacation school and temperance work are present tasks, while ahead are goals of a united church canvass, united youth work and a union Sunday School. The two pastors are among the main backers of a council of churches which would unite four larger villages and about five other smaller ones in united church action. This council would be the first definitely rural council in the state.

These efforts in community service inspire the church to have a larger spirit which one might not find if they were concerned only with their own affairs.

Planning the Communities' Future

A NATIONAL CONVOCATION
ON THE CHURCH IN TOWN AND COUNTRY

Des Moines, Iowa **November 12-14, 1946**

The Program will consist of:

- Spirited Song Services
- Deeply Devotional Worship
- Factual and Inspiring Addresses
- Vigorous and Stimulating Discussions
- Commission Sessions of hard work and straight thinking

(PRINTED PROGRAMS AVAILABLE UPON REQUEST)

Housing is adequate but in great demand. Make your registration early: now is the best time. A post card is sufficient. Send it to: COMMITTEE ON TOWN AND COUNTRY, 297 Fourth Ave., N. Y. 10, N. Y.

A Priest to the Temple

GEORGE HERBERT

THE PARSON IN HIS HOUSE

• The Parson is very exact in the governing of his house, making it a copy and model for his parish. He knows the temper and pulse of every person in his house, and accordingly either meets with their vices or advanceth their virtues. His wife is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only three of her: First, a training up of her children and maids in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing and healing of all wounds and sores with her own hands, which skill either she brought with her, or he takes care she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort as that neither they want a competent sustentation nor her husband be brought in debt. His children he first makes Christians, and then commonwealth's men: the one he owes to his heavenly country, the other to his earthly, having no title to either, except he do good to both. . . . He afterwards turns his care to fit all their dispositions with some calling, not sparing the eldest, but giving him the prerogative of his father's profession, which, happily for his other children he is not able to do. Yet in binding them apprentices (in case he think fit to do so) he takes care not to put them into vain trades. . . . Good deeds and good breeding are his two great stocks for his children; if God give anything above those, and not spent in them, he blesseth God, and lays it out as he sees cause. . . . And when they go abroad, his wife among her neighbours is the beginner of good discourses, his children among children, his servants among other servants, so that as in the house of those that are skilled in music all are musicians, so in the house of a preacher all are preachers. . . . The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make; for he hath no money for such things, charity being his only perfume, which deserves cost when he can spare it. His fare is plain and common, but wholesome; what he hath is little, but very good; it consisteth most of mutton, beef, and veal; if he adds anything for a great day or a stranger, his garden or orchard supplies it, or his barn and yard. . . .

Let's Get Together. By Frances Nall. Published by Friendship Press, New York. 25 cents.

This large 24-page pamphlet is an excellent presentation of race relations and all on the constructive side. Replete with pictures, cartoons and diagrams, and pointedly interspersed text, it is well prepared for teen-age groups and those adults who are of teen-age mentality. Most of the stories of the text imply what should be done. The conclusion is a 2-page dialogue which could readily be adapted into various presentations.

Fifty Cents Brings You

a copy of *The Story of John Frederic Oberlin* by Charles A. Beard, and three significant bulletins for use in the rural church, written by Ralph A. Felton. They are *The Lord's Acre, The Salary of Rural Pastors* and *The Church Farm.* And to undergird these and to be sure you have the best statement available, we will enclose a copy of "Man's Relation to the Land."

A Poster for a United World

• General Mills, Inc., of Minneapolis 15, Minn., has published a very fine poster depicting what the United Nations are striving for. A large copy of this poster for display will be sent to you upon request.

AN IDEAL FOR OUR CHURCH

To make our Church the best Church of its size in the best Community of its size in our State. Why not?

To make our Church a place where the real Spirit of Brotherhood prevails and to spread that Spirit in the Community.

To promote in every possible way the spirit of business co-operation and mutual helpfulness among people.

To make our Church furnish a wholesome, happy social center in our Community.

To help make our Community a Community where people read good things and think high thoughts and where as fine a type of American and world citizen is produced as in any place on earth.

To make our Church a place where anyone in any sort of need can find The Heavenly Friend, Jesus Christ, Our Saviour.

OTIS MOORE, *Garnerville, N. Y.*